

who made the cord. If it was a plentiful catch, there was general distribution after the makers of the cord had received their share. 226

FISHING AT PUA MA'U

The following descriptions of fishing at Pua Ma'u, Hiva Oa, were obtained by Linton (20):

The sacred place of the fishermen in Pua Ma'u was named Mahia, and stood on the site of the present leper settlement. It consisted of two or more small houses built on high platforms which are now destroyed. The god of this sacred place was named Ke'omana, but the sacred place contained no images of any sort. There was in Mata Fenua^a a human-shaped figure (*tiki*), which was believed to be very ancient, that assisted in the capture of turtles. A pig's head was offered to this after turtles had been caught. None of the informants questioned had heard of fish-shaped images, or of throwing images into the sea and having them return of their own accord, as in the Atu Ona story. Only two men, fisher-*tuhuna*, lived at Mahia constantly. These served the god Ke'omana and superintended turtle fishing and fishing for feasts. Ordinary fishing was done by all the natives when they wished. [776] [225] •

When a chief desired to give a feast, he brought food to the fisher-*tuhuna*, and asked them to go and fish for him. The men of the village would come to the sacred place a short time afterward and say to the *tuhuna*, "Come and go fishing." All would then eat of the food sent by the chief. This food was *tapu* to women. Immediately after pushing off, the canoes would form in line while the leading fisher-*tuhuna* sang three chants with responses, said to be the same three sung on the return. The fishing place was Mata Fenua, and the fishermen went armed in case of attack, the weapons used being reserved for this and *tapu* at other times.

On arrival in Mata Fenua a large oven was dug, and each night the day's catch was cooked in this oven, the fish already cooked being left in it. The party remained in Mata Fenua eight days. On the ninth day the oven was emptied and the fish were packed in the canoes. On the tenth day the party returned. [252]

On arrival at the village all the inhabitants, men, women and children, came down to the shore to welcome them, bringing food which was held up for them to see. Before landing the canoes formed in line, and the leading fisher-*tuhuna* sang three songs^b. These songs, *Matike*, the last of the fisher-*tuhuna*, taught to my informant for the price of one pig.

After this ceremony, the canoes went ashore and all the people assisted in dragging them up on the beach and in carrying the fish up to the feast place. The first canoe to land was that containing the singer, who went at once to pay his respects to the chief and was formally thanked by him.

SPECIAL METHODS OF FISHING

TURTLE FISHING

In turtle fishing, the proceeding seems to have been much the same, except that the turtles were kept alive and the time of the stay in Mata 225

^a The great promontory forming the eastern extremity of Hiva Oa. It was here that Pua Ma'u fishermen went to fish.

^b The text of these chants will be published in another report. They are responsive chants, founded on mythological reference; the most important god addressed is Tanaot, god of the sea and fishing.

- 225 Fenua depended upon the speed with which the necessary number were obtained. During the time of the absence of the turtle fishers, the young men and women of the village gathered the grass on which the turtles (*honu*) fed and carried it up to the turtle tank. The turtles were kept alive for some time, and their flesh was *tapu* to all except the chiefs and priests. Even by these it seems to have been eaten at special feasts and the *popoi* pounders used to prepare the *popoi* eaten with the turtle flesh were *tapu* for other work.

In catching fish for feasts a large, round net was used. It was handled in much the same way as the large, square net described from Atu Ona. For turtles a large net made of fiber from coconut spathes, not the husks, was used. This net, which was straight, was called *fifi*. It was weighted at the bottom, and spread not far from the rocks in a place where the turtles were known to be numerous. The fisher-*tuhuna* dived overboard and drove the turtles toward it. When they had become entangled, they were tied, underwater, with cords of hibiscus bark, brought up, and put in the canoes. Ten to twenty turtles would be captured in a day.

The following notes regarding turtle fishing, also from Pua Ma'u, supplement Linton's description.

Certain professionals, *tuhuna*, devoted themselves exclusively to turtle fishing. Turtles were caught sometimes with a hook and line as well as with a net. Before putting down their net or line, a chant of the kind, called *mouta'a*,¹⁰ a spell to give power, was intoned.

After this spell the lines or net were dropped and a great catch would result. On their return, before they landed they chanted another short chant to Tana-*oa*, god of the wind and sea.

These turtle fishers had stone images (*tiki*) made in human form. It is said today that they would leave these in their house when they went for the fishing ground, and that when they arrived there and began operations they would see them sitting up on the hillside on the shore near them. It is a belief concerning fishermen's stone *tiki* at Atu Ona that when they used to be taken out in the canoe and thrown into the water to draw the fish they would be found, upon the return of the fishers, to have come back of their own accord to the sacred precinct.

¹⁰The text with translation is subsequently to be published. The same *mouta'a* with slight changes in the words was used also in connection with the operation of incision of the foreskin of the male child, and at the funerary festivals. It refers to certain gods, the heavens and lightning, the genitals of the chief, and ends with the words, expressed with great force, "It is the turtle, Ugh!"

226 stone was let down immediately over the octopus; the stone would attract its attention, and it would feel above for it with its arms. When a hook had taken hold of an arm the octopus was brought out of its hole with a sharp pull. Octopus was eaten both fresh and dried.

SPEARING THE RAY

The large ray fish called *fafa'ua* (*haha'ua*) was speared through one wing. This disabled the creature in such a way that it exhausted itself in trying to get away with one able and one disabled wing. The manner of preserving the flesh of the ray and eating it when partly putrified is described under Preparation of Food.

PORPOISE HUNTING

- 225 The bay named Vaiehu, in the island of Ua Pou, was the most famous for porpoise (*pa'a-aa*) fishing. The porpoise teeth used on head-dresses and necklaces came entirely, so far as modern informants know, from Ua Pou. At Vaiehu, when porpoises were sighted, many men would go out to seaward of them in canoes carrying stones. The stones were clapped together under water and the frightened porpoises were thus gradually driven toward the rocky shore of the bay, until they would rush and leap up on the shores, striking their noses on the rocks and, according to accounts, bleeding to death. Those that did not die in this way were dispatched with knives.

BONITO AND KUAVENA FISHING

- 226 The bonito (*atu*) was caught with the special rod and pearl-shell hook shown in the accompanying sketch (fig. 18, a). Dordillon's manuscript speaks of a line made of *fau* bark and used with four hooks.

Dordillon describes the catching at Taiohae of the *kuavena*, a small fish about two inches long with a large, hard head. The men who were going fishing were obliged to fast from sundown and guard themselves against being contaminated by contact with breadfruit paste, women, or excrement of animals or men. At about three A.M. they went to the entrance of the bay with torches, by the aid of which the fish were lured and drawn gradually to the rocks that border the sea. Here they were caught by means of small nets on the ends of poles. According to Père Siméon (7), the chief fisherman ate in the early morning preceding the expedition, and slept all day. In the evening his limbs were rubbed with pigs' dung and he was carried on a man's shoulders to the shore to insure his not touching any impurity. If he had no one to carry him, he went in the day time.

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ers, would commence a low, dismal, and monotonous chant, accompanying the voice with the instrumental melody produced by two small half-rotten sticks tapped slowly together, a pair of which were held in the hands of each person present. Thus would they employ themselves for an hour or two, sometimes longer. 539

CHANTS AS SPELLS

An example of the text of the chants used in deep-sea fishing at Pua Ma'u was obtained by Mr. Linton, and in the same valley I got one of that used in turtle fishing. The one used for turtle fishing, called by its reciter *maut'a*, was said to have been used also in connection with the operation of incision of the boy's foreskin, and in conjunction with the rites of the memorial festivals. 539 787 [225]

In the myth of Tiki the hero chants or recites a spell, which is called *ue*, to give life to his child. *Ue* as a word was applied not only to weeping and grief but also to affection and to the male generative organ. Its use as the name of the chant or spell is probably in connection with the last mentioned meaning.

A spell called *koutapa* was chanted as a part of the healing rite called *tataoho*. (See Sickness.)

The tattooing artist recited a chant accommodated to the rhythm of his tapping while he worked. The recitation served as a spell to ease the pain.

Ha'a nannau appears to have been a general term for many types of songs, chants, and spells. It means "a singing." *Patautau* was used with the same meaning in Ua Huka. In the story of Kena a potent spell, the recital of which gives the hero the power to accomplish his exploits, is referred to throughout as *ha'a nannau*. Individual spells are recited in just this form in a number of stories. One example of Kena's spell on an occasion when he was compelling a number of boys to come on board his canoe is as follows:

Eia u, eia /u, eia u, o Kena.
Here am I, here am I, here I, Kena.

Ai oa, te tau toki!
Ah, the boys!

A kau! Amai i una o na vaka nei.
Swim! Come on to the canoe.

MISCELLANEOUS CHANTS

Maut'a and *ha'a nannau* seem to have been terms applied to chants and spells used for various purposes. In some of the written legends the characters chant *maut'a* when pursuing or about to meet enemies in